feelings of general philanthropy. Taking such a model as this, there are piously disposed minds who would make God " altogether such an one as themselves;" and conceiving it to be impossible for him, in the attention which he must pay to certain objects, to provide for the wants of all his creatures, they would praise him, because, in the exercise of what would truly bo a weak favouritism, he is supposed to pass by and disregard the whole world in the extraordinary care which he takes of persons who are the special objects of his regards.

In the government of this world, the individual is not lost in the general on the one hand, nor is the general neglected in the rMention to the individual on the other hand. No creature, no object, however insignificant, lias been overlooked. The general includes every individual, which finds accordingly its appropriate place. Provision has been made for all and for each in the grand system of the universe.

The particular method which God employs in accomplishing these ends, apparently inconsistent, has already been pointed out. It is not BO much by means of those laws on which the minds of the votaries of science are prone to dwell, as by their all-wise and skilful combination for the production of the particular ends which God designs. Philosophers have looked too exclusively to these general laws; and in doing so, have been able to detect few traces of a special providence. On the other luind, the person whose heart prompts him to observe the ways of his Creator, has ever fondly dwelt on those cross arrangements, many of them apparently accidental, by which God makes provision lor the wants of his creatures, and nicely adapts his dispensations to their state and character.

' Think we, like some weak prince, the Eternal Cause
Prone for bin fiivourU.es to reverse his laws *'
Shall burning Mtna, if a sage requires,
Forget, to thunder, and recall her fires;
On air or sea. new motions be imjireRt,
Oil, blameless Uethel, to relieve thy breast;

When the loose mountain trembles from on high,
tSlin.ll gravitation eease if you go by ?"— AW/// *an Man,*

Pope has in these few linos stated, in hi» usual compact and Hontenlioua manner, \vhat is commonly called-the philosophic view of providence. It is a system far enough from the surface to muke if. iil.pwr deep, Iwl does not go sufficiently far down to